

The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 39, Vol. iv.]

BELFAST, MARCH 1st, 1884.

[For Gratuitous Circulation

THE Rev. J. C. Street begs to acknowledge receipt of the following contributions, in aid of the publication and gratuitous circulation of the *Chronicle and Index*:—Mr. James Lusk, Glenarm, 2/6; "a Sunday Evening Hearer," 2/6; H. McFall, Belfast, 1/-; Mrs. Colfox, Bridport, 7/6; Mrs. Balfour, Belfast, 5/-.

Mr. Street will be glad to acknowledge the receipt of further contributions.

THE next Sunday School Conference will take place in the Rosemary Street Hall, on Friday, March 28th, when a Paper will be read by Mr. Worthington, of Belfast. Further details will be duly announced.

MR. STREET has continued his Sunday Evening Lectures in explanation of the various views respecting God, as set forth in the Hebrew and Christian Scriptures. During the whole of the Sunday Evenings in February he has Lectured on "the God of Jesus," and very large audiences have testified their great appreciation of the importance of the theme discussed. The course of Lectures now extended over a period of three months, has never flagged in interest to men and women of all creeds and conditions.

It will be seen that the Treasurer of the Unitarian Society is doing his best to gather in the year's subscriptions. It will greatly facilitate his work if our country subscribers will forward their subscriptions as early as possible. The time of the Annual Meeting is drawing near, and the Treasurer is anxious to have his accounts perfect by that time. We hope all our friends will kindly note what is wanted.

THE Anniversary of the Unitarian Society and Sunday School Association, will take place on Sunday, Monday, and Tuesday, the 4th, 5th, and 6th of May. We hope our friends will make their arrangements so as to be present at this Anniversary. We have great pleasure in announcing that the Rev. William Sharman, of Plymouth, has consented to preach the sermons. Not only the great ability of the preacher, but the courageous fidelity and self sacrifice of the man, will ensure for him a warm reception among the friends of

free religious thought in Ireland. Details about the Anniversary Meetings will be given in our next number.

THE meetings of the Rosemary Street Mutual Improvement Association, during the past month, have been well attended, and the intellectual pabulum afforded was of an unusually high character.

On the first Monday of the Month, a very valuable Lecture, on "Disinfectants," was delivered by H. Burden, Esq., M.D. Treating his subject in a practical manner Doctor Burden rendered it extremely interesting to his audience.

On February, 11th, a very interesting Meeting was held, at which a varied selection of Readings and Music was given by Members and friends of the Society. J. F. Mulligan, Esq. very efficiently presided on the occasion.

On Monday, February 18th, Mr. George Fisher read a very elaborate Paper, on the "Progress of Humanity." There was a good attendance of Members, and much interest was excited. An animated discussion followed the able Paper, and a most instructive evening was spent by the Members of the Association.

On Monday, February 25th, a Paper, entitled "Stucco and Veneer," was read by Mr. A. J. Liversedge. In his Paper, which was a plea for honesty and sincerity in all the relations of life, Mr. Liversedge deplored the artificiality and pretentiousness, which exist to such a large extent in Modern Society. A discussion followed the reading of the Paper, in which a considerable number of the Members took part.

THE Monthly Children's Service, in connection with Rosemary Street Sunday School, was held on Sunday Morning, February 3rd, and there was a large attendance of Scholars and friends, and a considerable number of Scholars and Teachers from Hopeton Street. The service was conducted by Mr. Darbishire, the Superintendent of the School, and the Rev. J. C. Street. Mr. Street's address was on "the three Hebrew Youths," and enforced the duty of fidelity to conscience and obedience to the Law of God.

Good order and great attention characterized the conduct of all the children present at the Service.

OWING to the temporary indisposition of Mr. Street, the Children's Service at Hopeton Street, had to be postponed from the 10th to the 17th of February. On the latter day there was an excellent gathering of Children and Teachers, and a good sprinkling of friends from Rosemary Street. The hymns were given out by Mr. Drummond, and the lessons were read by Mr. Worthington. Mr. Street offered prayer, and delivered an Address on "the Story of the Prophet Daniel," and drew many important lessons from his fidelity, his prayerfulness, and his courage. These Monthly Services are looked forward to with great pleasure by all belonging to the School.

It is pleasant to note that the British and Foreign Unitarian Association, have secured the Rev. Stopford Brooke, of Bedford Chapel, as the Preacher of the Anniversary Sermon, at the forthcoming Annual Meeting. The fame of the Preacher is sure to attract a great gathering of the leading Unitarians of the United Kingdom.

WE learn, with great satisfaction, that the little group of Unitarians who have been so faithful at Douglas, in the Isle of Man, have, at last secured the Circular Road Congregational Church, for Unitarian Worship, and that it is immediately to be opened by them. Of course a large amount of money will have to be raised, but many friends will be found in England, and a few, we hope, in Ireland, who will be ready to help in the effort to raise this money. There is no more deserving cause before our Churches at this moment, and an effort ought to be made to enable the faithful little band to enter into its new place of worship free of debt.

THE article on "Man's Nature, a Prophecy of Eternal Growth," which appears in our present issue, has been printed for general circulation. It may be had at the Depository for a halfpenny a copy, or for 1/9 a hundred copies for distribution.

WE hear that the Rev. J. J. Wright has had a most cordial welcome in his new field of work at Cradley, and that he is proving himself to be very acceptable to the people there. We heartily wish him success. It is rumoured that he is likely to be succeeded at Mountpottinger by a

Minister from England, who is a convert from the Baptist body.

THE condition of some of our country congregations in Ireland is becoming so serious that it is high time something was done to try to arrest the dry rot which is setting in. Some are closed altogether, some are decaying so rapidly that they may be said to be in a moribund condition, while others are giving indications that they are passing beyond the region of hope. In the South of Ireland we may now be said to have but one congregation, and, in the North, in many places there are hardly any dry bones left to rattle against one another. Can any one make these dry bones live? or will no one give them decent burial?

It is announced that Professor Upton, of Manchester New College, is to be the Hibbert Lecturer for 1884, and that M. Albert Réville, the distinguished Professor of Comparative Religion in the University of Paris, will be the Lecturer in 1885.

THE friends of progress and of religious growth in the world will have noted, with sorrowful regret, that the most eminent religious Teacher and Reformer of India has ceased from his earthly labours, and passed on into the spiritual world. The Baboo Keshub Chunder Sen has, for twenty years past, towered above his contemporaries in India, as a man of lofty genius, wonderful spiritual insight, most kindling enthusiasm, and startling eloquence. For a long time he led a united band of enthusiastic followers, who gloried in his living Theism, and his marvellous recreation of the noblest types of past religious experiences and hopes. His very presence among them was an inspiration. His words glowed with spiritual light. Caste, idolatry, ignorance were borne down by his irresistible energy and enthusiasm. He led a great reform, and stirred up forces which are likely to augment until India shall rejoice in the possession of a pure spiritual monotheism, and a lofty type of life for all its sons and daughters. Of late years there were some strange aberrations in his teachings, as his physical strength was ebbing away, but the greatness of his life and the sweetness of his death will obliterate all recollection of these, and the good work he began and continued will go on increasing in power, and accomplish even greater things than the

Hindoo Saint himself anticipated. We extend our cordial sympathy to the Members of the Brahmo Somaj, and trust that, under the leadership of our late distinguished visitor, the Baboo Mozoomdar, they will unite their divided forces, and become one strong and spiritual power, doing battle with superstition and idolatry, and labouring for the extension of the Kingdom of God.

THE *New Dispensation* of January 6th, gives an account of a touching scene, as we all must now feel it to have been, at the opening, on New Year's Day, of the New Sanctuary in the house of Babu Sen :—

“Early in the morning at six o'clock, the devotees of the New Dispensation assembled in the new Devalaya in Lily Cottage to observe its consecration ceremony. The proceedings began with the chanting of hymns for half an hour or so. At about 3 30 a.m., there was the *Arti*. The minister, though confined in bed, raised and compelled himself to be conveyed in a chair downstairs to the utter surprise of the congregation. Immediately after he was seated on the pulpit, he ejaculated the words '*Sachhidananda Hare*' so lowly that they could be heard only by those who were quite close to the pulpit. After a while, with folded hands, in child-like simplicity, and with eyes wide open he addressed the Deity thrice, in a loud voice, as *Ma*, (Mother), and bore witness to Her burning presence on that most auspicious occasion. As the words fell from his lips there was an outburst of tender feeling among the audience as evidenced by the tears of love and devotion flowing from their eyes.” He afterwards addressed a few words to the audience, expressing his happiness, and wishing that such happiness might be theirs; and concluded saying: “I will not speak more as I fear they will reprove me if I do so. Peace! Peace! Peace!”

MESSAGE FROM THE QUEEN.

“Jan. 13th, 1884.

“GOVERNMENT HOUSE, BARRACKPORE,

“SIR,

“I have this morning received from the Secretary of State a telegram to Sir Henry Ponsonby, announcing the death of your father, has been laid before the Queen-Empress, and that Her Majesty has desired that I should convey to you an expression of the regret with which she has received the news, and of her condolence with your family in the loss you

have sustained. I doubt not that this proof of Her Majesty's gracious interest and sympathy will be highly appreciated by you and the other members of the family.

“I am Sir,

Yours faithfully,

“RIPON.

“BABOO KARUNA CHUNDER SEN.”

IN MEMORIAM.

BABU KESHUP CHUNDER SEN.

Born, Nov. 19, 1838. Died, Jan. 8, 1884.

He's gone! The soul magnificently bright
Hath left its mortal tenement of clay;
The radiant star hath vanished far away,
From eastern skies that gleamed on human sight,
And all the land is wrapt in gloom of night;
The gorgeous flower that made the Orient gay
Hath droop'd too soon beneath a with'ring blight!
We scarce can realise a loss so deep,
For Keshub's magic eloquence yet rings
In our ears: but he's gone, and nations' weep,
As ne'er they wept for princes or for kings,
With heartfelt sorrow, for th' untimely end
Of genius rare, Religion's warmest friend!

RAM SHARMA.

THE work of the Scottish Lectureship is being steadily carried on by our friend, the Rev. Christopher J. Street, M.A., of Glasgow. The services at Paisley are held every Sunday evening with gratifying success. Last Sunday there was a congregation of 70. The Envelope offertory has been introduced as an experiment, and 42 persons have given in their names for a specified weekly contribution. There are many others in sympathy with the cause who do not care to identify themselves as yet with this new scheme. The offertory arrangements are managed by a Committee of four, three of whom are new converts who have joined since the present series of services began. Twice a week Mr. Street gives week-night Lectures, and since our last issue was printed, two lectures have been given at Elderslie, five at Kilmarnock, two at Kilbarchan, and one at Johnstone. The audiences have been small, except at Kilbarchan, where great enthusiasm is manifested and the warmest sympathy boldly shown. The people are asking whether it is possible for Sunday services to be established there, and, at the last lecture the whole audience numbering over 100, joined in the request to Mr. Street to give a second course of lectures, which he has arranged to do. Several most remarkable cases of “conversion” to Unitarianism have occurred. The Kilmarnock lectures, disappointing as the numbers attending there have been, are likely to result in permanent good, and have brought Mr. Street into brotherly

relations with a minister and congregation, whose church is unfettered by theological bonds, and whose religious and theological views are thoroughly in accord with his own. Nor does the minister in question hesitate to make his position fearlessly known; he is prepared for all consequences, and is steadily following the lead of conscience. Next month, in addition to the Paisley services, Mr. Street has already made arrangements for lectures in Glasgow, Johnstone, and Kilbarchan, and he has applied again for the Masonic Hall, at Renfrew, which was refused last December.

WE are glad to learn that the Scottish Unitarian Association have made arrangements for a course of Sunday Evening Services for the people in the month of March. Similar services were held last Spring with great success, and we have no doubt a like result will follow the coming effort. The same hall has been secured again—the National Hall at Gorbals, on the south side of the town, where we have no place of worship at all. Large posters are being issued, advertisements will appear in the leading papers, and hymn papers giving full particulars of the services, are to be distributed by voluntary workers from house to house. The following is the programme :—

Mar. 2.—“The Glorious Gospel of the Blessed God.”—Rev. Frank Walters.

„ 9.—“Is there a Life Hereafter?”—Rev. Christopher J. Street, M.A.

„ 16.—“The God of Jesus.”—Rev. James C. Street, of Belfast.

„ 23.—“The Kingdom of Heaven.”—Rev. Wm. Binns, of Birkenhead.

„ 30.—“Is Prayer of any Avail?”—Rev. Christopher J. Street, M.A.

The services may be continued if found successful. The Musical Association connected with St. Vincent Street church are giving their services as a choir on these occasions.

OUR readers will remember the success which attended the Lectures and Services given at Clitheroe, by the Rev. Christopher J. Street, M.A., before he left Padiham, to accept the Scottish Lectureship; and they will remember too that, in accordance with a largely signed requisition from local sympathisers, and after strong pressure brought to bear by Mr. Street and the Padiham Congregation, the North and

East Lancashire Unitarian Mission took the matter up and arranged for a series of services at Clitheroe. Since Mr. Street left the district difficulties seem to have been experienced in finding suitable supplies, and the steam has not been kept up by the Mission at all; and we regret to hear that the Committee have left the faithful little band of sympathisers, who have stood together through good and evil report, to their own resources. But we were inexpressibly gratified to read in the *Unitarian Herald* of last week that this little band is undaunted by the lack of sympathy which has been shown to them, and they have taken the arrangements into their own hands, securing a comfortable room, organising a weekly class meeting, holding regular Sunday Evening services, and *conducting these services from their own number*. Mr. James Winstanley and Mr. John E. Hargreaves are helping in a truly apostolic work, and we heartily wish them and their faithful supporters God speed.

MAN'S NATURE,

A PROPHECY OF ETERNAL GROWTH.

“I WONDER,” says Theodore Parker, “at the beauty of this world. I am amazed before a little flakelet of snow, at the strangeness of its geometry, its combinations of angles, at the marvellous chemistry which brought these curious atoms together. I reverence the Infinite God, who made the ocean, earth, air, three sister graces, for handmaids to attend this fledgling of the sky. I look up and wonder at the stars; I am astonished at the beauty of that great constellation Orion, which every night unveils its majestic forehead to the eyes of men. I study its nebula with a telescope, and it resolves itself to stars so distant that those mighty orbs seem but flakes of cloud to the unassisted eye. In fancy, I clothe them with verdure, trees of their own, and people them with beasts, birds, fishes, insects, and the like. I have confidence in the laws which lead and guide them, and they are a great revelation of the omnipotence of God. But I compare them with man, with spirit, its laws, its powers, its imperial duration, and its faculty of unbounded growth; and Orion, with its nebula, seen to be stars, is as much inferior to man as that snow flake to the constellation. And when I reflect upon this world of consciousness, the powers born in us,—which seem but as flakelets of a cloud now, but which, seen through my telescopic faith in God, resolve themselves into stars too

distant to be seen, and only dimly brought to consciousness in such a soul as Christ's,—then I forget the constellation and all the starry beauty of the world, forget the joy of trust that constellation taught, and find delight in that higher joy and nobler trust which my own nature has revealed to me."

This fine passage opens out our theme.

I.—MAN'S NATURE IS A PROPHECY.

Look at the evolution of its powers :—

1. *Mental*.—Consider the enormous distance there is between an Australian aboriginal and Sir Isaac Newton, but both are of the same genus. Between the two lies the whole world of human life, and yet the one contains the germs of the other. An African spells his way slowly through the alphabet: Humboldt writes "The Cosmos," and Kant "Pure Reason." What worlds of mental power lie between the first ballads of a people and Milton's "Paradise Lost" and Goëthe's "Faust!" All the early efforts were just so many finger-posts and prophecies for the future.

2. *Moral*.—Contrast the lawless savagery of barbarous ages with the modern development of moral laws. First, An eye for an eye,—life for life—thine eyes shall not pity; then, Love your enemies—do unto others as ye would that they should do unto you—love your neighbour as yourself. First savage Justice, and then true Righteousness. Yet in the fierce reprisals, and bitter feuds of savage times were the elements of real justice, order, and right doing. The one was a prophecy of the other. Slowly but steadily the divine moral code emerged from the darkness of ages in response to the unerring prophecy of its appearance.

3. *Spiritual*.—The savage worshipped fire, water, thunder: a higher development brought the worship of sun, moon, and stars: then men worshipped Jove, Ormuzd, Vishnu, Jehovah: little by little the true developement went on until it was proclaimed,—God is a Spirit, and true worshippers must worship Him in spirit and truth. But the first act of worship, and first tremulousness of spirit before unknown powers, the earliest recognition of dependence, were so many distinct and positive prophecies of the highest spiritual worship of the Living God.

In all these ways man's nature has pointed forward to the higher, the nobler, the divine. The past has been a prophecy of the present.

The seed of great harvests was sown in the mind and heart of man. Each nature has been God's prophet.

II.—THIS PROPHECY TELLS OF ETERNAL GROWTH.

We have seen how the past has prophesied of the present. Let us now ask ourselves—Is prophecy ended? Did man's nature exhaust itself in producing Newton, Shakespeare, Humboldt, and Milton? Was all possible knowledge obtained? Had all wisdom been found? Have the greatest men felt that they have accomplished everything? Read their lives and you will find that at death they seemed but on the threshold of Infinite Realms. "More light," cried Goëthe, in his last moments; while Newton compared himself to a child gathering a pebble or two on the sea-shore, while the mighty ocean of truth rolled on unceasingly before him. "Now," said Paul, "I know in part: but then shall I know even as I also am known."

Look into the plans great men have prepared. What schemes they have laid down! how to the very end of life they were contemplating more! What does all this foretoken! Here are powers ready for work, plans prepared, and nothing but death checking them. Is everything to be left unfinished? Is it likely that imperfection is to be the lot of all? When you think of all this, and discover that by use men's powers grow and not diminish, that the more the mind has done the more it can do, is it possible to believe that all this power is wasted? Present civilization has been gradually evolved out of past barbarism: will nothing more come? We see the race of men growing: will the individual not also grow? *Men* advance: will not *man*?

Here are powers of mind, of heart, and spirit unexhausted, increasing in potency: do they not prophesy of constant growth? Once rise to the thought that death is a barrier easily overleaped, and the conclusion that we shall go on eternally growing is inevitable. Given powers developing by exercise, and the noblest exercise eternally to be had, and what remains but eternal growth?

From this argument come these two conclusions :—

1. *There is a continuousness of life.* Death is not the end of man. Ages of men come and go, but the individual man goes on for ever. Death is to man what a fence is to a hunter—*no more.*

2. *Our life hereafter is a constant development.*

We do not enter upon a dead-level of uniformity. Our life is not like a sea of glass. It is not even like our ocean's ebbing and flowing with constant tides, but like a sea constantly rising to loftier heights, and containing profounder deeps. "Now are we the sons of God, and it doth not yet appear what we shall be."

J. C. S.

WE extract the following from the Boston (U.S.) *Index* :—

"WENDELL PHILLIPS is dead. It may almost be said that American oratory has died with him. He certainly leaves no successor of his own peculiar type of oratory. The causes of philanthropy and social reform that have had the advocacy of his eloquence have been favored causes. Who can estimate the measure of the power he has thus exerted for the abolition of slavery, for the promotion of temperance, for the equal rights of woman, for justice to the common people against the monopolies of corporate wealth, and the legalized iniquities of governments? A great orator's influence is so subtly pervasive, so intangible, that it cannot be reckoned in statistics; but it is one of the mightiest agencies in shaping the public opinion that makes the law and policy of States, the customs of society, and the creeds of churches. Throughout his long public career of nearly fifty years, from the hour when, a young man, he leaped into the arena of the anti-slavery conflict at Faneuil Hall to the day of his death, Wendell Phillips was the chivalrous champion of human rights. In late years, his chivalry has sometimes, perhaps, been more conspicuous than his judgment; but no one ever questioned the sincerity of his motive. He sought nothing for self. All his brilliant gifts, all the hopes and ambition that commonly move men, he laid on the altar of despised and persecuted causes. In religious belief, he claimed to be orthodox. But his Orthodoxy was of so diluted a kind that it did not prevent him from scathingly denouncing the Churches for their complicity with slavery, nor, in an address against capital punishment which we once heard him deliver, from pleading for the abolition of the gallows on the ground of the innate goodness of human nature. The grave closes over such men, and the world goes on without them because it must; but their places are not filled.

"W. J. P."

WENDELL PHILLIPS.

He stood upon the world's broad threshold; wide
The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
That sank in seeming loss before its foes:
Many there were who made great haste and sold
Unto the common enemy their swords;
He scorned their gifts of fame, and power and gold,
And, underneath their soft and flowery words,
Heard the cold serpent hiss; therefore he went
And humbly joined him in the weaker part,
Fanatic-named, and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through all the widespread veins of endless good.

JAMES RUSSELL LOWELL.

THE Treasurer of the Unitarian Society begs to acknowledge receipt of the following subscriptions for 1883 :—

UNITARIAN SOCIETY.

Miss Aston, ...	...	£0 2 6
Miss Barker, ...	...	0 5 0
J. W. B. Mulligan, ...	...	0 5 0
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John R. Neill,	0 10 0
Mrs. H. Hyndman,	0 10 0
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John Montgomery,	0 2 6
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Miss L. E. Fisher,	0 5 0
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For 1884.	
Mrs. Russell,	2 0 0

CHRONICLE AND INDEX.

James Lusk, Glenarm,	0 2 6
A Sunday Evening Hearer,	0 2 6
Hugh M'Fall, Belfast,	0 1 0
Mrs. Colfox, Bridport,	0 7 6
Mrs. Balfour, Belfast,	0 5 0

MANSELL SMITH, Treasurer.

SELECTION.

A DEDICATION.

My darling boy, kissed but a moment since,
 And laid away all rosy in the dark,
 Is talking to himself. What does he say?
 Not much, in truth, that I can understand;
 But now and then, among the pretty sounds
 That he is making, falls upon my ear
 My name, and then the sand-man softly comes
 Upon him, and he sleeps.

And what am I,

Here in my book, but as a little child,
 Trying to cheer the big and silent dark
 With foolish words? But listen, O my God,
 My Father, and among them Thou Shalt hear
 Thy name; and soon I too shall sleep,
 When I awake I shall be still with thee.

J. W. CHADWICK.

If any of our friends have got copies of the *Chronicle and Index* for August and September, 1881, and November, 1882, and will kindly send them on to the Depository, Queen's Arcade, they will confer a favour on the Committee of the Unitarian Society.

The Committee of the Unitarian Society call attention to the undermentioned Tracts for the day, which may be had at 1d each, or at a reduction for large quantities:—

- "Eternal Punishment," Rev. Stopford A. Brooke.
 "Doctrine of the Cross," Rev. Frank W. Walters.
 "Charles Darwin," Rev. R. A. Armstrong, B.A.
 "Investigation of Religious Truth," Rev. W. Gaskell, M.A.
 "The Blood of Jesus," Rev. Chas. Hargrove, M.A.
 "Justification by Faith," Rev. E. M. Goldart, M.A.
 "How can a man Lose his Soul," Rev. H. W. Crosskey, LL.D., F.G.S.
 "God in nature," Rev. T. Elford Poynting.
 "Survival of the Fittest," Rev. C. T. Poynting, B.A.
 "Waiting upon God," Rev. J. Page Hopps.
 "The Problem of Evil," Rev. C. C. Coe, F.R.G.S.
 "Is the Universe Good?" Rev. Minot J. Savage, Boston.
 "Lord, Lord," Rev. Charles Voyrey.
 "Thy Kingdom Come," Rev. P. H. Wicksteed, M.A.
 "The Rights and Liberties of the English People," Rev. H. V. Mills.
 "The Martyrdom of Michael Servetus," Rev. H. V. Mills.
 "Who are the Infidels?" Rev. H. V. Mills.
 "My Creed," Rev. G. T. Walters.
 "The Call of the Spirit," Rev. J. Page Hopps.
 "What is Unitarianism?" (New Edition), Rev. J. C. Street.
 "Why I Became a Unitarian," Rev. R. R. Suffield.
 "Authority in Religion" (2nd Edition), Rev. J. C. Street.
 "The Bible," Rev. F. W. Walters.
 "A Free Faith," Rev. Thos. Leyland.
 "What shall I do to be Saved?" Rev. Christopher J. Street M.A., also
 "What do I Live for?" Rev. J. C. Street, Price 3d.

FOUR PAGE TRACTS FOR WIDE DISTRIBUTION

Just Published.

- "Fallen Humanity," Rev. Christopher J. Street, M.A.
 "Man's Nature, a Prophecy of Eternal Growth," Rev. J. C. Street.
 "The Atonement," Rev. F. W. Walters.
 12 copies, 3d; 100, 1/9; 1000, 15/-.

Rosemary Street Mutual Improvement Association.

TWELFTH SESSION, 1883-4.

The Committee have much pleasure in announcing the following

1884 PROGRAMME FOR FEBRUARY 1884.

- Mar. 3—Lecture, "Social Solidarity" { Mr. A. W. Grant, W. S.,
 President of the St.
 Vincent Street Literary
 Society, Glasgow.
 " 10—Discussion, "The representation of Minorities in Parliament."
 " 17—Paper, "Philosophical Christianity." Mr. W. Dempster.
 " 24—Paper, "Venice." Mr. E. G. David.
 " 31—Annual Concert.

THE OBJECTS OF THE ASSOCIATION

ARE—

The intellectual and moral advancement
 of its Members, and the furtherance of
 fellowship and acquaintance among them.

The Meetings are held on MONDAY EVENINGS at Eight o'clock, in the Rosemary Street Schools.

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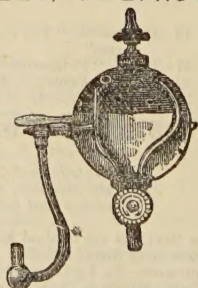
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